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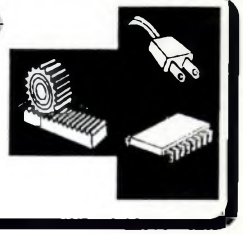

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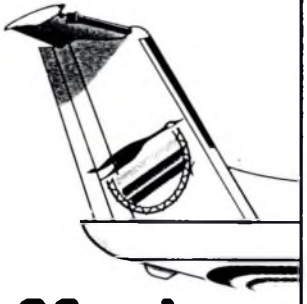

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PHOTO BY GW TUNDRA

CREE PEOPLE ARE VERY MUCH ALIVE

There is something beautiful that goes on each and every day. Especially in the hunting territories which are left intact.

The richness of our heritage is very apparent, be it the land itself or our culture as a people. Contrary to what some people believe, the Cree people are very much alive. They are alive with the same values, the same customs, the same world view. And with the same language which has been spoken for a millenium on a land that has provided everything that was needed.

On the territories that have been left intact, the stories, the legends, the teachings and the language is being effectively passed on to the next generations. We have a word for it—Iyaanschaatiknuuch. It is the act of passing something from one generation to another.

There are people of all ages who are listening and learning. Some didn't have the chance to learn. But there is something beautiful going on and the act of passing from one generation to another isn't restricted only to the hunting territories, but also occurs in the communities. Look around and see how many people have changed paths. Witness the re-emergence of our hand drum, and the youth forming drum groups and learning from the Elders.

Many people, many youth are seeking the teachings and healings for them to be able to continue their lives in a manner which is harmonious with themselves, with others and with the universe. Many more still need to learn. As the late Chisasibi Elder Joab Bearskin put it, "You won't learn unless you seek." Life is good and it is good to be Iiyuu.

BY ERNEST WEBB

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COVER PHOTO:
Artwork by Gilles Dorais.
Photo by Will Nicholls.

Nurturing community pride

A lot of people talk about rebuilding community pride. About how people cared for one another in the "old days." How problems weren't as difficult because everyone cared about each other. How they could always count on one another for help when they needed it. People talk about sharing what they had.

When they talked about sharing, it wasn't just touchable things but those other immaterial things. Just spending some time with somebody, learning from each other, spiritual journeys, sharing experiences, stories, entertaining each other and just plain showing another human being that you know and appreciate the fact that they exist. At least this is part of what I remember. This is what I heard from the stories and, yes, complaints from the people older than me. How many times have you heard someone older complain that the closeness of the community is not the same today?

Not many people have the answers. As a matter of fact I haven't heard of anyone having the answers. It seems that the technological rate of progress has left sociological progress back near the starting line.

Some people, though, are looking for answers. I'm not talking about the scientists or social workers but ordinary people just like you and me. When I was in the U.S., I came across one such experimental program that seems to be working. The reason why I say it seems to be working is that I've come across it again and again in my travels. People I talk to championed it. They were from all walks of life. They were those who sponsored it, participated in and benefitted from it. Pretty much all the community.

The idea is simple.

You, as a participant, give $13-15 dollars to this organization. Then you are required to do three to five hours of community work. After, you get about $50 worth of food. The work can be cleaning up the community, helping out an Elder, volunteer nursing, volunteering in the program (sorting and packaging food, handing it out, driving, etc.) or whatever the community needs. The person or organization that you've assisted signs your paper showing that you've worked. That's when you take it to a central point where you pick up the food package.

A local Kiwanis/Lions Club/Chamber of Commerce/church group/etc. usually starts it up and provides administrative support.

Local municipalities, churches, businesses (local and non-local) and organizations sponsor it. One advantage that this program has is that they buy the food in bulk. This lowers costs of the food especially with program participants supplying free labour. So the overall cost to sponsors is minimal. Especially when you consider the $13-15 fee which participants paid. If you can get other communities to join in this program it becomes pretty much self-supporting.

All in all, it seems like a good idea. People get food and good feeling from helping out in some way their community. It brings together people from all walks of life that might not otherwise do things together. It makes your community a better place to live. I noticed that this program has been around a while and is growing. People like the aims of the program. Help people out, help the community out.

If you're interested give me a call at *The Nation* (514) 272-3077. I'll get some info to you.

BY WILL NICHOLLS

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PARTI QUEBECOIS SEIZES POWER, TAKES UNGAVA

WE'RE ON OUR WAY TO NORMAL

Two more words: Le Hir.

The infamous Richard Le Hir and the rest of his buds were elected to power on Sept. 12. Even though the PQ got only 16,000 more votes than the Liberals, Le Hir's party won 77 seats compared to a measly 47 for the Liberals. Democracy is a strange thing, isn't it?

In the riding of Duplessis, the Innu will again be represented by Denis Perron, the rabidly pro-Great Whale and pro-SM-3 PQer. The Algonquins are fortunate enough to have three MNAs speaking for their interests—two separatists (Remy Trudel in Rouyn-Noranda and Andre Pelletier in Abitibi-East) and one Liberal (Rejean Lafreniere in Gatineau).

And, yes, hurray for our favourite David Cliche, who scraped by in a Laval riding with something like 150 votes. "It's like Monsieur Levesque told me, I have the good head of a pig," Cliche gushed to a reporter on election night.

As for the Crees and the Inuit, their territory covering the top two-thirds of Quebec is all in one big riding called Ungava. Along with a couple of other towns like Chibougamau and Matagami thrown in. The person now defending this region in Quebec City is the PQ's Michel Letourneau, who was put into office with a vengeance.

He was elected with 7,276 votes, compared to a mere 5,375 for Victor Murray of the Liberals. Thomas DeMarco of the Green Party was way back with 407 votes. That was just slightly ahead of Marlene Charland, the Natural Law Party's Yogic Flying hero. She definitely has a core of supporters to work with in Ungava with her 372 votes.

One oddity about Ungava is the small number of people who voted—13,430. The average Quebec riding had almost three times as many—32,000. Maybe Romeo was heard.

So what does it all mean? Perhaps Jacques Parizeau said it best when it came his turn to give a speech: "We will ask Quebecers the question that will make a country of a people: 'Do we want to be a normal people?'"

BY ALEX ROSLIN

SQ SAYS SITUATION IS IN HAND

BY WILL NICHOLLS

When Sept. 1 rolled around, the SQ provincial police knew there would be a problem.

Lack of funding meant that the Cree people would be without police services. *The Nation* contacted Lt. Greg Stevens attached to SQ aboriginal communities services and agent Micheal Brunet of the Surete du Quebec's public relations service.

Both said this is a political situation and doesn't change their mandate. That mandate is to protect and serve all citizens of Quebec, Native and non-Native. But also in no way are they prepared to enter the communities without a need.

According to the officers, the SQ has already assisted some Cree communitiies on request. They said this was merely part of thier duties to give assistance when needed, just like before the walk-out of Cree police three weeks ago. "The only fear we have is that in some cases it would take hours to get assistance to some communities if they needed us," said Brunet. "But this was the same situation as when the Cree police forces were still on duty."

So far, the SQ have assisted the communities of Nemaska and Waswanipi. They also referred to the formation of alternative services in the communities. "We have been in touch with all of the communities and know that in each one there is some method of taking care of that community," said Brunet.

Eastmain and Mistissini have "seven-day constables" (they will be rehired every week until things are back to normal). In Chisasibi and Whapmagoostui, the former police officers are still keeping the peace.

Waskaganish has set up its own six-officer Peacekeeping force. "We exercized our sovereign jurisdiction. This is our territory and we're going to protect our people," said Chief Billy Diamond.

"We feel we have harmony with the Cree people. There have been no problems between the Cree and the SQ," said Lt. Greg Stevens. Brunet agreed: "It has been very calm and we expect the governments and Crees to reach an agreement soon."

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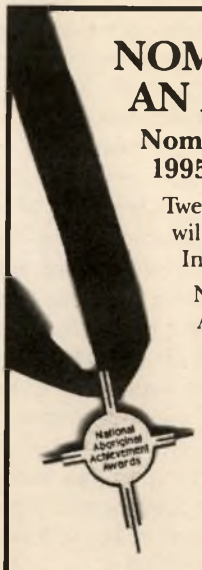

NOMINATE AN ACHIEVER

Nominations are now being accepted for the 1995 National Aboriginal Achievement Awards.

Twelve occupational, plus one lifetime achievement award will be bestowed upon individuals of Métis, First Nations and Inuit ancestry for career achievement.

Nomination categories include, but are not limited to: Agriculture, Arts & Culture, Business & Commerce, Community Development, Education, Energy, Environment, Fisheries, Forestry & Natural Resources, Health Services, Heritage & Spirituality, Housing, Law & Justice, Lifetime Achievement, Media & Communications, Medicine, Public Service, Science & Technology, Social Services and Sports.

Nomination forms available from NAAA Secretariat (416) 588-3941.

Deadline: Sunday, October 16, 1994

Sponsored by CIBC and Indian & Northern Affairs Canada.

The National Aboriginal Achievement Awards are a Special Project of the Canadian Native Arts Foundation, charitable #0726638-22-13.

PHOTO BY NEIL DIAMOND

CREES ASKED TO BE "PARTNERS IN EDUCATION"

There's good news and bad news in the latest annual report from the Cree School Board.

A new school opened in Ouje-Bougoumou, the Wiinibekuu Eeyou School in Waskaganish got an extension, the schools in Whapmagoostui and Eastmain will soon have extensions too and Quebec has agreed to Cree demands for a Cree Education Act.

Another success is the Cree Culture and Language Program. Grade One classes in Cree were offered last year in Waskaganish and Chisasibi, and the graduates are going on to take Grade Two Cree this year. Four other communities will start Grade One classes this year.

Schools in Waswanipi, Wemindji and Chisasibi got new computers. A growing number of Crees—400 to be exact—are pursuing CEGEP and university education. And the Cree School Board has hired more Crees in its own workforce under the Cree Replacement Process. Now, 335 Crees, or 57 per cent of the total, is Cree.

But there is a downside that the school board does not try to hide. Janie Pachano, the board's director-general, writes in the report that Cree society is in "turmoil," and that the youth are hurting. She says the school board can't deal with all the problems itself and needs help from the rest of the Cree society.

That's an important theme in the report, which is entitled, "Partners in Education." Janie explains this idea in her message. "In ensuring our physical needs are being met, many of us have forgotten our mental, emotional and spiritual needs. Many of us no longer live or pass on the values that kept our ancestors strong and created a society to be admired," she writes. "As a result of straying from our roots, our society today is in a turmoil."

Janie goes on to acknowledge that many Cree adults face the same confusion and pain as the youth. She concedes that Cree institutions and the Band Councils often lack the money to pay for all the programs that Crees need. But she emphasizes that Cree youth mustn't be forgotten in the midst of the turmoil. She calls on parents, the bands and Cree institutions to join the school board "as partners in education."

School board chairman Paul Gull echoes this theme. "We invite parents, grandparents, youth, Elders, all men and women, teachers and Cree leadership to walk together as partners in education," he writes. "The Cree Nation will be stronger for it."

One of the main problems requiring a joint effort from all Crees is the high student drop-out rate. Last year, Janie toured all nine communities meeting with students, parents, administrators and others to discuss the problem.

The report concludes that students drop out for several reasons: They think education isn't relevant, they believe the Cree education system is "substandard," they are too busy coping with the severe social problems facing the Cree communities and there is a lack of parental involvement in the school system. Also at fault is the lack of regular testing to determine students' physical and learning disabilities.

The school board has launched interesting ideas to fight the drop-out problem like hiring a psychologist and bringing in guest youth. But says Janie, the board needs your help. "Social problems that confront our students cannot be solved by the Cree School Board alone, but require the intervention of the family, the community and other institutions such as the Cree Health Board."

BY ALEX ROSLIN

HI-TECH SYMPOSIUM TO LINK CREES

Cree individuals and organizations interested in learning about the latest trends in the communications industry should check out a two-day symposium organized by the James Bay Communications Society in Montreal Nov. 30 and Dec. 1.

This symposium is intended to help Crees learn about current trends in communications technologies, cost-effective ways of improving services and training opportunities, and financing for communications services.

"There is a need for communications systems for the Cree communities which can lower costs, reduce travel and provide improved access to information, education and training opportunities, health services and economic development," says the JBCS in a press release.

The symposium should be of interest to people working in the media, as well as anyone else who works with communications technology—everything from telephones to computers. Experts in computer networking and video conferencing will be on hand, as well as agencies like Telesat and Telebec.

The symposium, which is being held in the Sheraton Hotel, will make use of audio and video conferencing hookups and live radio broadcasts to involve Crees in the communities. For more info call the symposium coordinator, Edna Voyageur, at 514-861-5837 (fax: 514-861-0760).

—Alex Roslin

DAVIS INLET HOLDS OUT

Davis Inlet pulled together to stave off a near-invasion in early September by up to 100 members of the RCMP tactical squad and a horde of justice officials intent on restoring Canadian law in this Innu community.

Debris was scattered along the airport's runway, Innu came from other communities to support Davis Inlet and the possibility of a violent confrontation hung in the air for several days. In the end, Newfoundland Justice Minister Ed Roberts decided on Sept. 8 to call off the forced entry of government officials into the community.

"(The Innu) have indicated clearly that they don't want to submit to the laws which all Canadians are subject to,

BRIEFS CONTINUED ON PAGE 8

CONTINUED FROM PAGE 7

including the criminal code," said Roberts.

The court's judge, his staff and Mounties were kicked out of David Inlet by Davis Inlet's Chief and other residents last December.

The Innu complained of unfair sentences and the court's insensitivity to their community. They are seeking a separate aboriginal justice system, which would take into account the community's own traditions of justice and wouldn't force the Innu into ineffective prison stays far away.

—Nation staff

Billboard features native talent

Canada's aboriginal music talent is getting noticed internationally. *Billboard* magazine, a highly influential U.S. music industry weekly, devoted a front-page feature article to native musicians in Canada in its Sept. 3 issue.

After a long struggle for recognition, the article reports, native artists are starting to make some breakthroughs on commercial radio while staying true to their roots.

Native musicians are also acquiring renewed recognition in their own communities, particularly at powwows and other ceremonial events and festivals.

Billboard interviews artists ranging from Buffy Ste-Marie to Mohawk DJ Bill Henry-Reidy, and Allen Deleary of 7th Fire. Deleary points out that native music is often grounded in real-life issues confronting First Nations communities. "As a First Nations individual, my life, whether I like it or not, is politics 24 hours a day. It's very hard to keep those kinds of issues inside," Deleary says.

Buffy Ste-Marie, who is described as "something of a mother figure for Canada's native musicians," calls on the wider public and the music industry to give native music a try.

"The native contribution to Canada is rich and unique," she says. "It is a national treasure, and mainstream Canadians are missing out on something very wonderful."

—Nation staff

White Buffalo fulfills vision

A white buffalo has been born to a Wisconsin truck driver, fulfilling a vision that a Lakota Sioux Elder experienced 60 years ago.

In the vision, a beautiful young woman appeared among the people at a time when there was no game and the people were starving. She gave them a sacred pipe, taught them how to use it to pray and told the Sioux about the value of the buffalo. Before she left them, she said one day she would return.

As she walked away, she turned into a young white buffalo. The return of the White Buffalo Calk Woman, as 55-year-old medicine man Floyd Hand calls her, marks the arrival of a new era of reconciliation among all peoples and respect for the Earth.

Hundreds of Native Americans and other have flocked to Dave and Valerie Heider's 46-acre spread along the Rock River near Janesville, Wisc. to glimpse the white buffalo, which was born on Aug. 20. "I knew it was unusual and rare and that it meant something to the

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Indians, but I had no idea of the significance," said Heider, 46, in a *Chicago Tribune* article. "This is really fantastic to the Indians."

On Labour Day alone, the Heiders counted 235 visitors in their guest book, some from as far away as Europe.

—Nation staff

Unrest sweeps Mexico

Indigenous groups and opposition politicians are calling for civil disobedience in Mexico following widespread electoral irregularities during the recent elections.

Even before the election, the aboriginal Zapatista rebels of the impoverished state of Chiapas promised that if the election was marred by irregularities, the country would rise up in protest. That seems to be what's happening now.

A new rebel group, the Revolutionary Insurrectional Army of the South-East, has appeared in Chiapas denouncing "electoral fraud" and calling on the government to satisfy popular demands for reform.

In a communique signed by a "commandant Julio," this new group defines itself as a "heterogenous army of peasants, natives, workers, students, teachers and other disadvantaged people pushed by the State into a revolutionary spirit."

They demand "adequate housing, hospitals, schools, roads, electricity, credit, lands and respect for indigenous peoples."

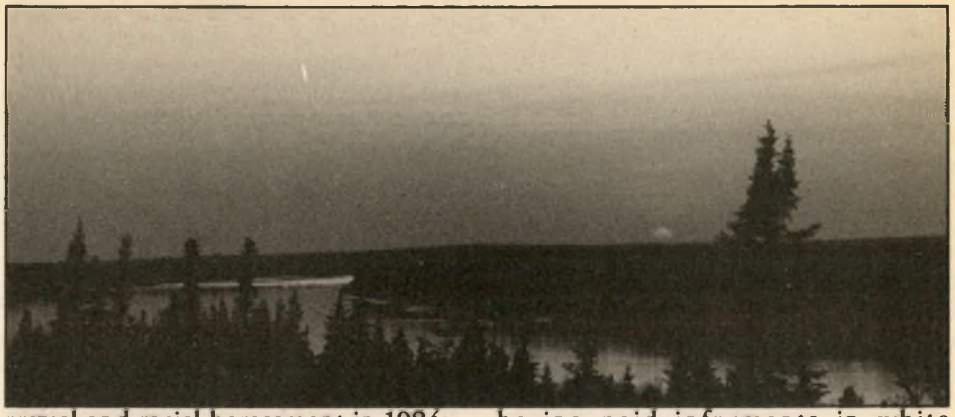
—Nation staff

Racist firing costs feds $200,000

A native woman who was fired from the civil service has received the largest compensation payment ever granted to a federal employee.

Mary Pitawankwat, 44, said her firing was due to racism and recently accepted $200,000 in compensation from the Heritage Ministry. Pitawanakwat, who was fired in 1986, will also get seven months paid vacation and sick leave. She recently went back to her job in the civil service, but has just learned that she has breast cancer.

Pitawanakwat was hired in 1979 to work for a federal office in Regina. She was told her work was satisfactory, but she soon started having problems with her superiors and filed a complaint of sexual and racial harassment in 1984.



In 1992, the Canadian Human Rights Commission released a report that criticized the government and accorded Pitawankwat two years' back pay. The government was also ordered to offer her another job in another province. But last April, the Federal Court of Canada ruled that she should have been allowed to keep her job in Regina and ordered the government to increase the amount of her compensation.

—Nation staff

Chief guilty of assault

Lac Rapide Chief Jean-Maurice Matchewan has been found guilty of assault charges at the Maniwaki court house.

Chief Matchewan was accused of assault after a dispute at a New Year's party in a Lac Rapide home. One woman, Viana Maranda, had to be hospitalized for almost two weeks after the dispute. Another woman, Louise Pian, who lived in the home where the incident occurred, suffered minor injuries.

Chief Matchewan will be sentenced on Oct. 27. The incident has prompted a group of dissidents in the community to demand the Chief's resignation.

"There is no question we would make him Chief another time," said one of the dissidents, Joe Wawati, in a Canadian Press report.

"There is no way we should have a Chief who is a woman-beater."

—Nation staff

Spooks bugging natives?

Is CSIS spying on natives?

That's the question asked in the last issue of *The Eastern Door*, the Kahnawake newspaper.

"With all the attention on CSIS having paid informants in white extremist groups, no one has asked if they have paid agitators or informants among Native groups in Canada," says the Mohawk newspaper in an editorial.

The editorial refers to embarassing revelations of CSIS spying on the Heritage Front and CBC. According to media reports, one of the leaders and main instigators of violence in the Heritage Front was on the CSIS payroll.

"Looking at the American experience with the FBI and Canada's close relationship with U.S. law enforcement and government agencies, it would not be surprising if there was some such activity by CSIS in Native areas," says *The Eastern Door*.

"It could be that there are white supremacy sympathizers inside CSIS who see racist groups as the solution to a perceived immigration problem. And by extension a solution to the 'Indian Problem' in Canada. We wonder if we will ever know the truth."

—Nation staff

Alcoholism conference underway

As we went to press, 1,000 people were coming to Montreal to attend the sixth annual conference of the National Association for Native American Children of Alcoholics.

The theme for this year's conference, held from Sept. 15-18, was: "The Healing Journey: Expanding our Vision." Work-shops were held on topics like the effects of multi-generational alcoholism, men's and women's wellness issues, sexuality and sexual abuse, post-traumatic stress disorder, Elders and healing through storytelling.

The group can be reached in Seattle at 206-467-7686.

—Nation staff

POLICIES ON POLICING
Místissíní style

by William Nicholls

The Nation contacted one of the newest Band Councils to see how they are handling the policing crisis. Chief William Mianscum and the new Mistissini Band Councillors would be meeting the first test of their administration.

This new Band Council is not afraid to meet new challenges head on. Chief Mianscum said he had found it an interesting experience. This was one experience that no one in the council was prepared to deal with on such short notice. The former Chief, Henry Mianscum, who had been a part of the GCCQ/CRA police negotiation team, was out of the action as he was out on a family trapline.

The new Band Council wasn't totally without experience as one of the councillors was a former police officer. Crees engaged in negotiations with the government two days after the suspension of the Cree police forces on Sept. 1. While negotiations are not completed, an agreement was reached allowing temporary funding for Cree police.

But the Liberal cabinet refused to give its final okay to a landmark agreement-in-principle on policing reform reached with the Crees this summer. The cabinet didn't want to finalize the agreement before the election on Sept. 12. Now the Liberals are out of office and the agreement-in-principle is in limbo.

***The Nation*: How is Mistissini handling the police walkout on September 1? I know that the Cree police are supported by the Band Councils but how is Mistissini dealing with this situation?**

Chief William Mianscum: When we first discussed the Eastmain resolution at the Annual General Assembly held there, there was a member's resolution passed to suspend policing services in the communities. This was done basically to get Canada and Quebec back to the negotiating table.

We wanted to abstain at that time in Eastmain because we were walking into something that we had not actually studied yet. But apparently this suspension of policing services was talked about previously by all the bands including Mistissini. Based on that information, we agreed to support the resolution. When we got back to the community, we passed a council resolution supporting the Eastmain resolution.

At this time we've discussed the options available to us. We consulted our own resource people who had dealt with the

POLICIES ON POLICING...

policing agreement previous to this council coming into office.

Did you call on Henry Mianscum to assist you?

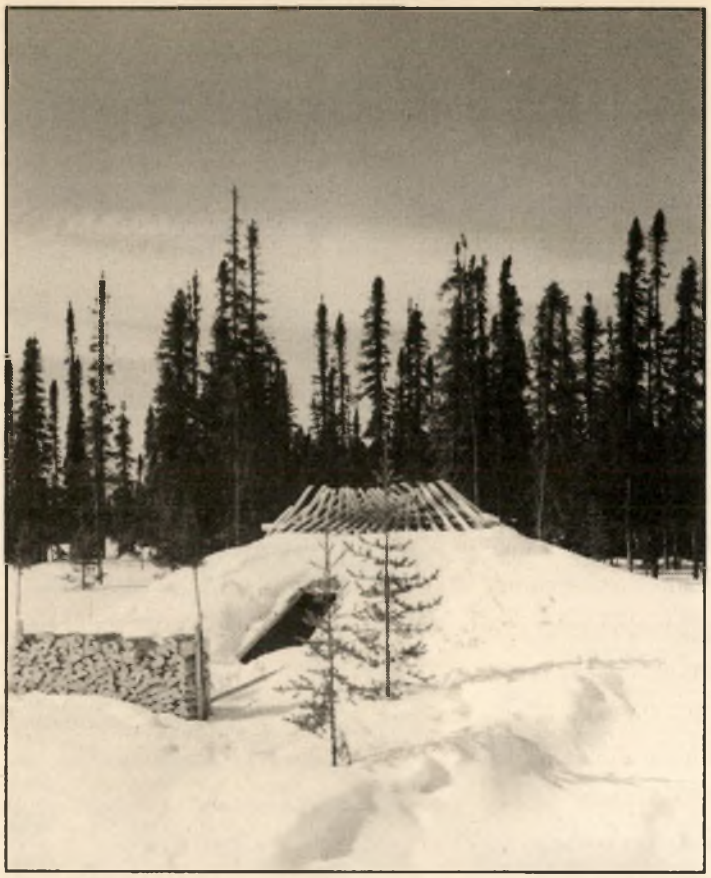
No, he was out on his family's trapline. In any case we have Matthew Petawabano [a former police officer] and Thomas Neeposh who will be involved in those negotiations. And of course Willie MacLeod, the band executive director, who has dealt with this issue previously.

So we relied on them when the council was dealing with this issue. But to be most effective, the resolution had a specific purpose, which was to get Canada and Quebec back to the negotiating table. To do this, we here at the Band Council decided not to put an alternative security system in place. We informed the people of that decision on August 31. This was all on very short notice for us, by the way. We had to move fast on this one. But it was decided and we informed the people of Mistissini of our plans.

Thursday night, the first night, was a free-for-all. Everyone had a field day. There were parties everywhere. It was very risky too. That chance, that risk we took of someone getting seriously hurt or the damage to property, was there.

But to be as effective as possible in terms of getting attention down South, that had to be done. The non-Native personnel who are working in the community are all unionized people and somebody was calling Quebec. Somebody released a news communique. We know it wasn't a Cree party.

So it was getting the attention we wanted it to get. Friday at noon Canada and Quebec called for a meeting in Montreal. This was the day after suspensions.



How fast did all the parties get to the negotiating table?

We met that weekend and have reached an administrative agreement. The monies required to run the policing services in the communities have been released. The administrative portions of policing requirements. So basically they have agreed to that on Saturday. They've agreed to look at the status of the police constables and their jurisdiction will be looked at later. This will be part of an on-going process.

Would you expect full implementation of the agreement-in-principle that deals with reform of policing services?

Yes, once that agreement is in place, for sure. That agreement will give us, in the Cree communities, the option of setting up our own type of policing. This is needed in the communities, if you know what I mean.

We don't have to be tied down to SQ or RCMP styles of policing. This is what is so good about this agreement. This is what we fought hard to get in place. We did this because, if you remember, the con-stables in the communities were complaining about working conditions and benefits. We are going to be able to deal with those issues now.

Do you see Cree police training at facilities other than SQ training centres, say native police training facilities?

Yes, that was one of the reasons why the Cree communities were pushing for this type of agreement. So that those who need training could train at other centres than the SQ Nicolette Police Academy.

We can send constables to other places that we feel meet the needs of our Cree constables. All this has to be dealt with soon, though. The agreement-in-principle [reached this summer between Crees and the government] states that we have to have 42 constables by April 1, 1995. There is funding of about $100,000 per constable. That's $4.2 million for this first year.

Is there anything else you would like to add about what went on in Mistissini?

Well, going back to what was going on here on Friday evening the 2nd of September, we put into place a Peacekeeping system. We saw there was a need for some type of security system in place. There was a lot of concern in the community.

We had calls from SQ headquarters in Montreal. They stated they had a letter of authorization to send the SQ into this community. So we had to be aware of that and we had to make certain that did not happen.

If you remember the incident in Miria on the Gaspe coast when they had the salmon fishing crisis, the government at that time sent in the SQ into that native community. The tactic of the SQ was to terrorize people into submitting them to calm down.

We did not want to see that happen in this community. So we told them to hold off on the SQ units; that we were putting our own system in place. And that is what we did. We set up Peacekeeping units. They are in power for seven days. They have the powers of any other municipal police. They have the power to arrest people.

There are still questions that have to be answered about these powers when they appear in court about the charges they have laid. So we'll test the legality of what happened at that time.

How many more times?

by Sappa Fleming

I just would like to drop a few words to *The Nation* and the public in general.

I supposed we could have never stopped it even if we were to know what the Quebec government was planning to do when they started surveying the nothern territories of then-Ruperts Land in the 1930s and 1940s. But then again, we had no choice but to accept the invader of our land due to the situation and welfare of the people.

Starvation and lack of education at that time played a major role, and most importantly, the federal government was giving the natives monthly allowances for food and rent of houses and threatening to cut them off if the parents didn't send their children to the schools. The gun was pointing at them and they had no choice but to obey them.

"Here we are again in the 90s and the same scenario is being played again with the proposed Great Whale River Dam."

In the early 1960s, they came again to kill all the dogs of the Inuit people and they had no choice but to watch the RCMP police go to each household and go up to each dog with their revolvers, shoot them in the head while their owners watched and they couldn't do anything. I remember my grandfather's reaction that time, going back and forth to the house and inside the porch and out to watch the slaughter. He couldn't keep still and he said to no one in particular, "Where's my small gun," and I understood what he meant that time, since we know that .22 long or short rifles and 30-30 military issues were the only guns at that time.

He couldn't stand to watch his only means of transportation and independence being wiped out, his only means of getting food on the table to feed his family. And we didn't even get compensated for that. Nowadays, with the high prices of skidoos and out-board motors, we can't afford to get them, and if the federal government were to help us in getting these machines, it would help a lot and we wouldn't feel taken advantage of.

Then again, this happened again in 1978 when we had no choice but to watch them build the La Grande River dam even though we protested against it—them saying we were too few people and the majority of the Quebec people who benefitted the most were down there and us being most impacted up here having no say.

Here we are again in the 90s and the same scenario is being played again with the proposed Great Whale River Dam being built and our concern being denied, and we have no say again even though we went through the process of hearings.

How many times do we have to make the same mistake to learn the lesson that we should have learned in the first place? Aren't there organizations that were supposed to help us like the Human Rights Commission, the United Nations, the World Council, the federal government, and lastly and not the least, our own organizations that were supposed to listen to us but are making arguments without the final say of the people who voted for them in the first place.

How many times and how many "more" times?

Sappa Fleming is the former mayor of Kuujjuaraapik.

ENVIRO

MOOSE

The decline of a great animal

On August 30, we gathered at the arena to discuss a moose management plan for the coming year of 1995.

Twenty-six tallymen and their families were there. Of course, a lot of other hunters and trappers were there too.

As the discussions became heated, personally I felt this was a climax of all the meetings and arguments we had over the many years discussing forestry operations and how the moose habitats and mating grounds were destroyed.

by Paul Dixon

We also discussed the massive clearcutting and how some of the animals were moving elsewhere. Of course, the forestry roads were also mentioned and how they are bringing in the thrill-killers.

I do not know how to mention this without being prejudiced, but the hunters and trappers out on the land when the sports hunting season opens for moose talk about float planes flying around low on rivers and lakes. They say some pilots and their partners are drunk. They know this because the plane landed and the sports hunters talked with them.

Just last fall 1993, our new Chief, John Kitchen, caught and reported two sports hunters shooting two moose on one permit from a float plane.

Waswanipi traplines cover a vast territory and a lot of it is moose grounds, or was.

What one hunter is saying about the illegal activity of certain sports hunters on his trapline, another is voicing the same thing about his trapline, way at the other end.

I'm only 37 years old, and hunted most of my life on a trapline. Now I am a CTA Local Fur Office, since last year.

I do the captures reports and the big game survey. Here in Waswanipi, we have 52 large traplines and it is a privilege for me to say I do care and have a special relationship with each and every one of the 52 tallymen or persons who are responsible for the caring of the land.

Caring for the land and its creatures is essential for the success of hunting peoples to survive and maintain a way of life which their ancestors pursued centuries ago.

Traplines or territories, whatever you want to call them, are passed on or handed down to the eldest son or person most caring or knowledgeable about wildlife and the land.

I remember 12 or 13 years ago—I was much younger then—standing with these same tallymen. Some of them have already passed away, like my grandfather, arguing then about forestry operations and sports hunters on our traplines.

No wonder the tension in the arena was high on August 30, 1994.

We have always stated that we hunters and trappers still out on the land are in the best position to monitor exploitation of the land and wildlife.

When we hunters or tallymen get together, we have a pretty good picture of the state our traplines are in and the impacts this will have on our way of life.

For me, it is frustrating to see something done at the 11th hour, when we in Waswanipi have been discussing the steady decline of the moose population for 12 or 13 years.

For me, it is frustrating to see something done at the 11th hour, when we in Waswanipi have been discussing the steady decline of the moose population for 12 or 13 years.

Also, we made a demand to have more Cree conservation officers patrol the lawless land. It was coming for very good reasons, the people's decision to ban sports hunting and fishing for five years on Category II lands starting this fall.

It will have an impact on the surrounding traplines that are not part of Category II. But we took that chance, after speaking with the tallymen of Waswanipi traplines that are outside Category II. We knew we could lose something that was part of our lives, not only two or three weeks of a year.

The moose was a source of food. Every piece of the animal was utilized—even the bones are still used as tools. The moose hide was used as lacing for snowshoes or tanned to make mittens or moccasins.

Yes, we had a lot more to lose than anybody else on this matter.

The young and the old on that day agreed on something. For a start, they agreed to ban sports hunting and fishing on Category II lands of Waswanipi immediately.

The people of Waswanipi decided also to stand by the resolution that was proposed by the Hunting, Fishing and Trapping Coordinating Committee in the summer and to try to reduce their moose kills each according to their own way.

I AM IN THE GREAT SCHOOL OF LIFE

Travelling the world and experiencing many adventures from early on has given me insight and an ability in relating back to others the things I've learned. This article then is on the issue of identity. The way we belong. The way we perceive ourselves and other people.

At times, it will appear like I do not make any sense. This is done purposely on my behalf and I offer no apologies. Some subjects, because of their touchiness, need to be discussed from a sideways angle, to ensure no one feels offended or hurt.

The message, however, remains the same.

by Stephane Wuttune

My name is Stephane Wuttune. Although I am a registered status Indian from the Saskatchewan area, less than 30 per cent of this ancestral blood courses within me. For the remaining part, my heritage is French, Scottish and Italian.

On my business cards, it says I call myself an adventurer, an artist, a writer and a lecturer. My living, the way I earn what is called money, is by these means. I interact with people whether young or old, male or female, and of every race and belief.

My mixed blood has made itself very useful. Wherever I go, I am accepted as "one of them." In Native circles, in French circles, and others.

This was not the case in my youth. I often felt alone. Different. Even strange. I did not look Native, and I didn't totally identify with French people either. Lying in my bed at night, I often wished I could "fit." This attitude persisted until great changes came about in my life that forced me to take a deep look within myself.

In 1991, I sold all my possessions and decided to paddle from Edmonton, Alberta all the way to Quebec City. After four and a half months of enduring loneliness, rapids, long portages and bouts of hunger and thirst, I arrived in the cold, frigid waters of Quebec City's Old Port Marina. I had done it—4,000 kilometres by canoe!

Then I got involved with Native Peoples' conferences here and abroad where my services were employed as a guest speaker and role model. For a few years, I enjoyed this limelight. I became known amongst my peers as a Plains Cree Indian, or a Cree Metis from Canada. Which makes me giggle inside.

You see, it is like this. What a person sees when they meet Stephane for the first time is a soul within a rental vehicle. What I seem to be driving depends on who I am with.

In Benz Mercedes circles and because of my words, others automatically see I am driving a Mercedes also. While at other times I am in the presence of French Renaults and these vehicles see me as one of them. In most cases, many see only the type of vehicle and not the driver. So I let them think I am an Indian, or a Frenchman, or a Scottish Highlander or whatever.

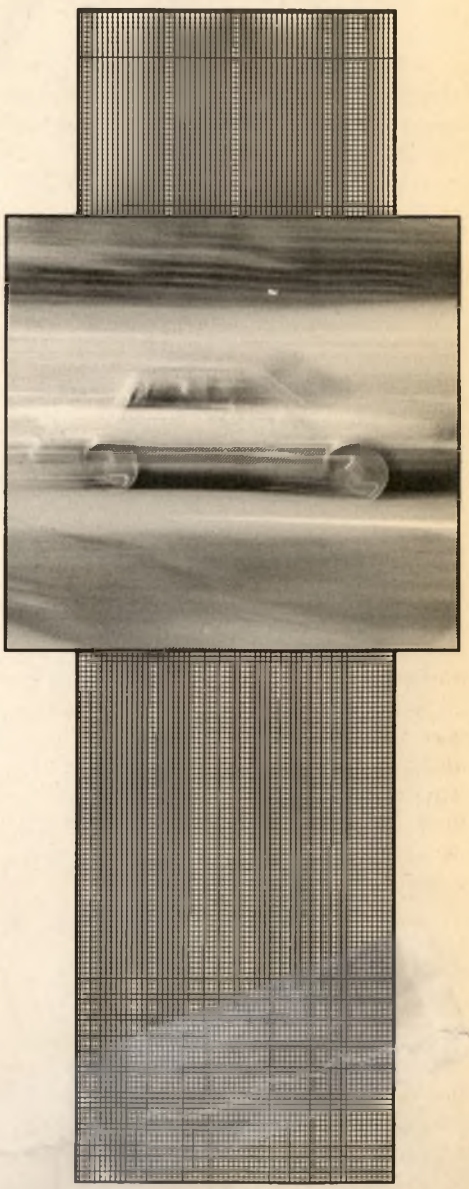
But I know that one day my rental lease will be up. And the Creator will decide this vehicle must be returned for inspection and repairs. So I go back when it is the Creator's decision, not mine. It is a relief to finally be able to get out of this broken-down car after such a long drive and be at one with the Creator again.

Inside, I am also looking forward to coming back someday, perhaps in a different vehicle. This way, I am a driver who will know the ways of many types of cars, and will come to love them that much more.

So there is "earthway" identity that you and other vehicles see, and there is "spiritway" identity that only the double you and the Creator knows. It is a path only you can follow.

Here on earth, for example, my "earthway" identity may be African. And so therefore on that plane, my ancestors are all my grandmothers and grandfathers who were African before me, and those yet to come.

But in the "spiritway" identity, things go different sometimes. I am in the great school of life, and I have many lessons to learn.



So if I failed to learn my earthway lesson while in my Toyota, the spirit sends me back either in that same vehicle make or another to learn the same lesson. Over and over if I need to.

So it is like that. Things seem to be one way, but the spirit intends for us to grow and eventually to perceive them another way. We learn what we can accept at the time. Before I can become a part of the ocean, I must first become a part of the wave.

Now that I am in this vehicle, I know I must learn to take care of it by keeping it in good shape and learning how to drive. So I use the four medicines this car was made to burn: sweetgrass, sage, tobacco and cedar. I always pray right now and ask for health and help, since I do not always hold enough wisdom to know what is good for me.

In this way, I become more of what I truly am and less of what the spirit decides I need to leave behind. And if people see only the outside of this automobile, I let them and that is okay too. My contract is between me and the Creator only.

Something must be wrong with my eyes. I should get them checked. For some reason, I look at another person and cannot see full blood or mixed blood. Maybe I was born with this frightening condition. I should phone a doctor and make an appointment.

So this is the truth of identity. I carry this identity with me wherever I go. Sometimes I switch or go back and forth just to prevent my spirit from getting in a rut and stopping growth.

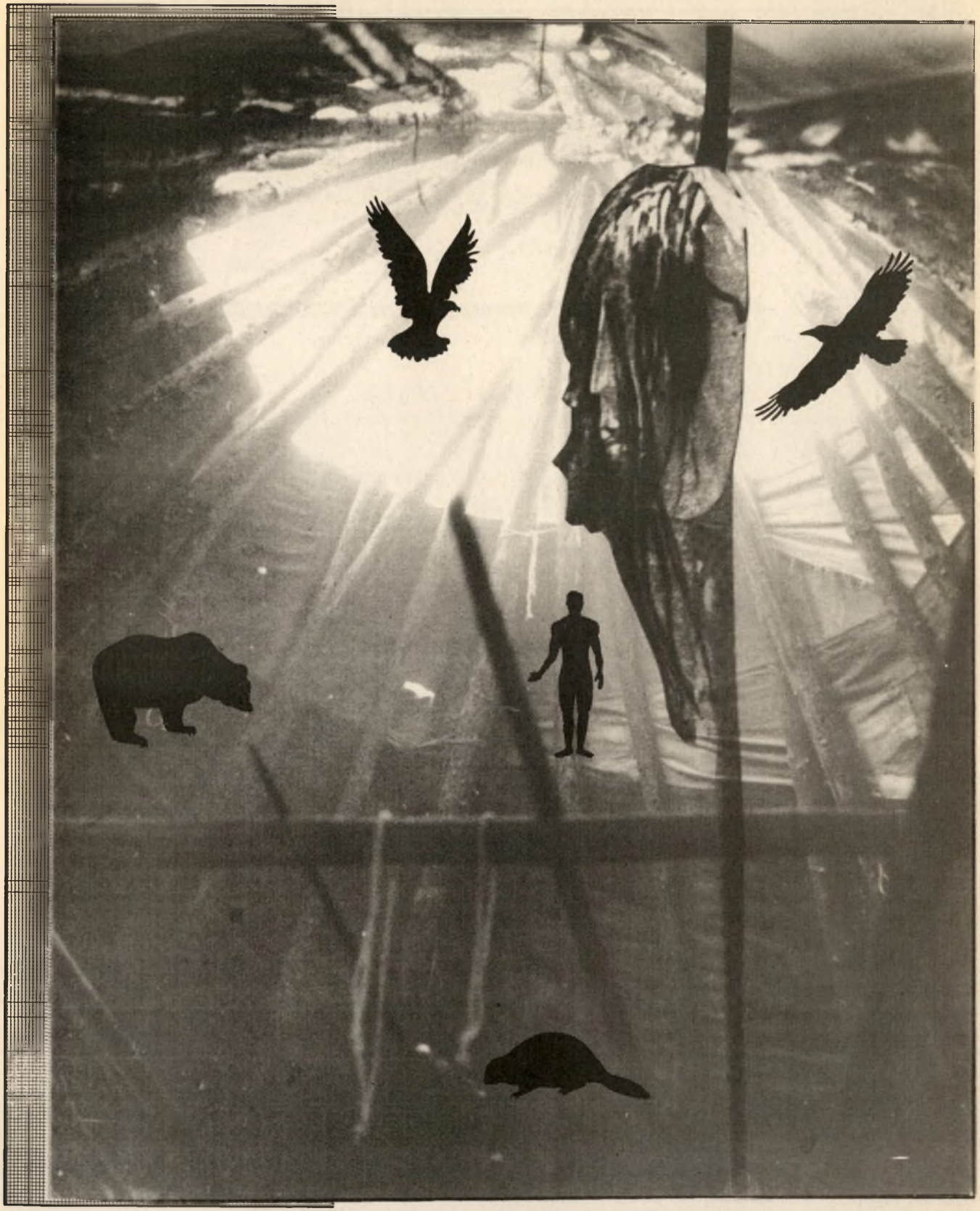
And I always remember the words of an Elder who told me this saying: It takes a great deal of effort to follow tradition, but it takes more effort to follow tradition and not let yourself be blinded by it.

So I study the stars, the planets and what their language can teach me. I am here to learn and I don't let other people do my homework or decide what I should learn. I have information processed inside my head on other car brands too.

I look straight ahead and all around, because there is a lot to learn. There are advantages in knowing how to drive several types of vehicle at once. And at the beginning and end of each new day, I pray never to forget this because the number one problem with self-made people is that they often worship the Creator.

In this way I was taught. And it is in this way I show my heart to others. I hope you have enjoyed looking at my heart.

My spirit took me...



...ON A JOURNEY ONE NIGHT

My spirit took me on a journey one night.
I woke up in my dream.
Three of my friends were standing with me.
Clearcut mountains surrounded us.
We looked around and the earth started to tremble.
We started running in the valley not knowing where we were going.
We kept on running not looking back.
I was running ahead of my friends when I looked up in the sky.
I knew the time had come.
I kept on running, looking up.
The thought brought pain to my heart and I started to cry.
We kept on running, passing mountain after mountain.
When I decided to look up again I saw smoke rising from one of the mountain tops.
My friends followed, we got to the top and saw my uncle pitching up a tent.
In front of the tent, a campfire.
Across the campfire an old man sits looking into the fire.
I looked back, the earth still trembling all around, but not where we were standing.
Looking back, transmission lines falling one after another.
I looked to the north a dams wall started to crack, water coming out of the cracks,
then it crumbled, finally allowing the river to its purpose.
I looked about as far as I could see.
Red sky all around.
It was getting dark, I turned to the campfire.
The old man was sitting there, it turned out to be one of my grandfathers.
He smiled at us, then we all took a deep breath and sat around the fire with him.
I looked into the fire, then closed my eyes wondering.
My spirit started to take me back.
Back to where I fell asleep.
I opened my eyes.
This is what I have been told.

—*Anonymous*

GRAND COUNCIL ANNOUNCEMENTS

GCCQ

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Grand Council of the Crees (of Quebec)
Grand Conseil des Cris (du Québec)
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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

CRA
ARC

RESOLUTION ON CREE STATUS AND RIGHTS

Annual General Assembly Members' Resolution (draft version)
Proposed by: Ted Moses
Seconded by: Matthew Mukash

Subject: Cree Status and Rights in the context of possible secession of Quebec from Canada

WHEREAS we, the Cree People (Eenouch), have governed ourselves, and owned, occupied, and been sustained by our traditional lands and waters, including offshore, for thousands of years;

WHEREAS the Cree Nation affirms its will as a people to determine its political status and freely pursue its economic, social and cultural development;

WHEREAS serious initiatives are being taken by separatists in Quebec and at the federal level to bring about the separation of Quebec from Canada and lead the province to sovereign status, within one or two years;

WHEREAS it is possible that the next government of the Province of Quebec after the provincial general election in September 1994 will be a separatist government;

WHEREAS it is the stated core policy of the Quebec and federal separatist parties that the Quebec people have the right to self-determination, and that pursuant to this right a separatist government will immediately commence steps to achieve the separation of Quebec from Canada;

WHEREAS it is further stated by these parties that Aboriginal peoples in Quebec have no right to self-determination and will, like all other minorities in Quebec, become part of an independent Quebec and subject to its sovereignty;

WHEREAS the James Bay and Northern Quebec Agreement of 1975 provides, among other thigns, for a perpetual relationship between the Cree Nation, the Federal Crown and the Government of Quebec;

WHEREAS any secession of Quebec from Canada that purported to unilaterally remove the Crees and their traditional territory from the Canadian federation would constitute a fundamental alteration to and repudiation of the James Bay and Northern Quebec Agreement, 1975;

WHEREAS rights accruing to the Crees under the terms of the James Bay and Northern Quebec Agreement are constitutionally guaranteed and affirmed as treaty rights, pursuant to section 35 (1) of the *Constitution Act, 1982*;

Be it resolved:

THAT the Cree Nation affirms its desire to improve relations and strengthen links with both Canada and Quebec, in a manner that fully respects our fundamental status and rights;

THAT the Cree Nation reaffirms its fundamental status and rights in the context of the possible secession of Quebec from Canada, including our right to self-determination and to freely determine our political status and that of our traditional territory;

THAT the Cree Nation states and affirms that its consent is a necessary condition for any fundamental change to our relationship with Canada and Quebec, including any alteration of the status of Cree traditional territory;

THAT the Grand Council of the Crees and the Grand Chief be mandated to undertake and continue all necessary and appropriate measures, in Canada and internationally, to safeguard and assert Cree status and rights in light of possible alterations of Quebec's status vis-a-vis Canada;

THAT this mandate include effective Cree strategies and initiatives especially in relation to any upcoming referendum on Quebec secession, including the holding of a Cree Nation referendum and the calling to order in special session of the Cree legislature.

PAID ADVERTISEMENT

Jani's Gift

by William Nicholls

Jani Lauzon, *Blue Voice, New Voice*
RA Records
P.O. Box 72087
1652 Dartmouth Ave.
Toronto, Ontario
M4J 5C1

Jani Lauzon is an Cree-Ojibway Metis artist with a passion for the blues.

When I first came across this phenomenal voice it was an unplanned experience at a blues bar here in Montreal. I was enjoying an unexpected find when I heard her say, "Meegwitch," at the end of a song. I turned to my non-native companions and said, "Did you catch that?" They didn't know what I was talking about but knew I was excited.

It's always exciting to meet a native artist of this caliber. I was thunderstruck by Lauzon and her band when I walked in off the street. Listening to her further, to borrow a favorite Hydro-Quebec term, only *enhanced* this feeling that night. Here is someone who's got it together in a big way.

Lauzen has been singing since she was 18. Her start was in a blues band and you can feel her musical influences. The names say it all: Janis Joplin, Buffy Ste-Marie, Billy Holiday and Tina Turner. Her work with other artists include Jeff Healey, Morgan Davis, Chuck Johnson and the beat goes on.

Jani Lauzon has come out with her first album, *Blue Voice, New Voice*, which was launched mid-September. After listening to this great album I felt it was time to give Lauzon a call. It took me a couple of days to reach this exquisite blues singer. Both of us were playing phone tag for a while, but the wait was worth it.

I asked Lauzon what she felt her album was all about. She replied, "I feel that the album bridges my aboriginal ancestry with a love for rhythm. It's about celebrating the sounds of women's voices coming together."

Her album is on her own independent label RA Records. I asked about the work involved in both being an artist and executive producer of an album. "It's been an incredible amount of work but it's clarified where I want to go with my music. I had to do this to know because my music is going to grow. The work made me appreiciate those who have helped me do this. This has made me stronger both as a person and as an artist," she said.

Lauzon's advice to new performers: "I'm a firm believer in extensive training. That's why my advice to you is to look at what you're doing and know that you'll be training for that next performance for the rest of your life. It has been the same whether it's music or theater for me. I feel that the way I've lived is by honouring the gifts that the Creator has given me by feeding it so it can grow as I grow. That leads to inner strength in music, film or theater," she said.

"I feel the gifts are working with us. You can't think of these things just in a way that you or somebody else can exploit them through a merchandising plan. Recognize them for what there are, something precious."

Your primer to Cree politics

In any society or culture, there exists a political structure. It can be a dictatorship, monarchy, oligarchy (rule by the few) or a democracy. In all cases, citizens should understand the rules of their government.

This also applies to Crees. Without at least a basic understanding of the processes by which we govern ourselves, we are helpless.

by William Nicholls

Of great importance in understanding that process is the 1984 Cree-Naskapi (of Quebec) Act. This Act applies to Cree and Naskapi territory in northern Quebec. It covers the powers (and limitations) of band governments, conducting band meetings, elections and referendums, financial administration, land registry, property, policing, justice and basically all you need to know to begin to understand how Cree government works.

Understanding it is simple and easy. Just contact the Cree-Naskapi Commission and ask for *A Plain Language Summary of the Cree-Naskapi Act*.

This book is not a legal document, according to the Commission's David Shawana, but a tool. It was designed to index and summarize the Cree-Naskapi Act so people could understand it. This summary is an educational tool for the people and communities. It is now part of the Cree School Board's curriculum so our future generations will have a better working knowledge of the Cree world. I would recommend you write to the Commission for your copy today. The

address is at the end of this article. For those who can't wait for it to arrive, read on for a summary of that summary.

The Cree-Naskapi Act contains all the tools as well as the rules for local government, and it supercedes federal law.

Band Councils or Local Government

Did you know?

A Band may change its name but only with federal cabinet approval after a community referendum where at least 55 of the electors voted. For example, I would only need say 200 people maximum to change the name of the Mistissini Band to Will's Band and an intensive lobbying effort in Ottawa. Not that I would ever contemplate such a thing.

The important duties of a band government under law are:

- to be the local government
- to manage Category I lands
- regulate the use of buildings
- manage the band's finances
- promote community development and charitable works
- promote and preserve the culture, values and traditions of the people.

The Band Council (a.k.a. Band) can even legally act like a person.

The Band acts by passing resolutions. However, in most cases by-laws require a special Band meeting where they will be voted on and require a minimum number of electors.

If a Band Councillor has a financial interest in some issue the Band is discussing, they must say so. They are not allowed to vote or talk. If there is a disagreement concerning this, the Council votes on it.

The Band Secretary is an important person under the Act. In addition to preparing the minutes of all meetings, this person has the power to make certified copies of Band documents. This includes all the by-laws that cover your life in the community.

Did I mention that in most cases you can change these by-laws if you think they aren't any good? This is called democracy and it can work particularly well in small communities like the nine Cree communities. It requires a little work, some patience and a little understanding. By-laws are ratified (OK'd) by the Band members at Band meetings. At these same meetings, you can propose your own by-laws. If enough people agree with you through a vote, then it becomes a valid by-law, providing it does not take away from certain rights.

Another important point is that Band Councils must meet at least once every four months and these meetings are open to the public. The chairman can expel anyone who is acting improperly.

Band Elections

By-laws concerning elections must mention the following information:

- that an election is being called and giving notice for it
- number of councillors
- term (length) of office
- how to vote for the Chief and councillors

CONTINUED ON PAGE 22

Primer to Cree politics

CONTINUED FROM PAGE 21

- procedures for nominations and voting
- a way to record and certify the election's results

These are the minimum election by-law requirements and these can be added to as decided by the members of a Band.

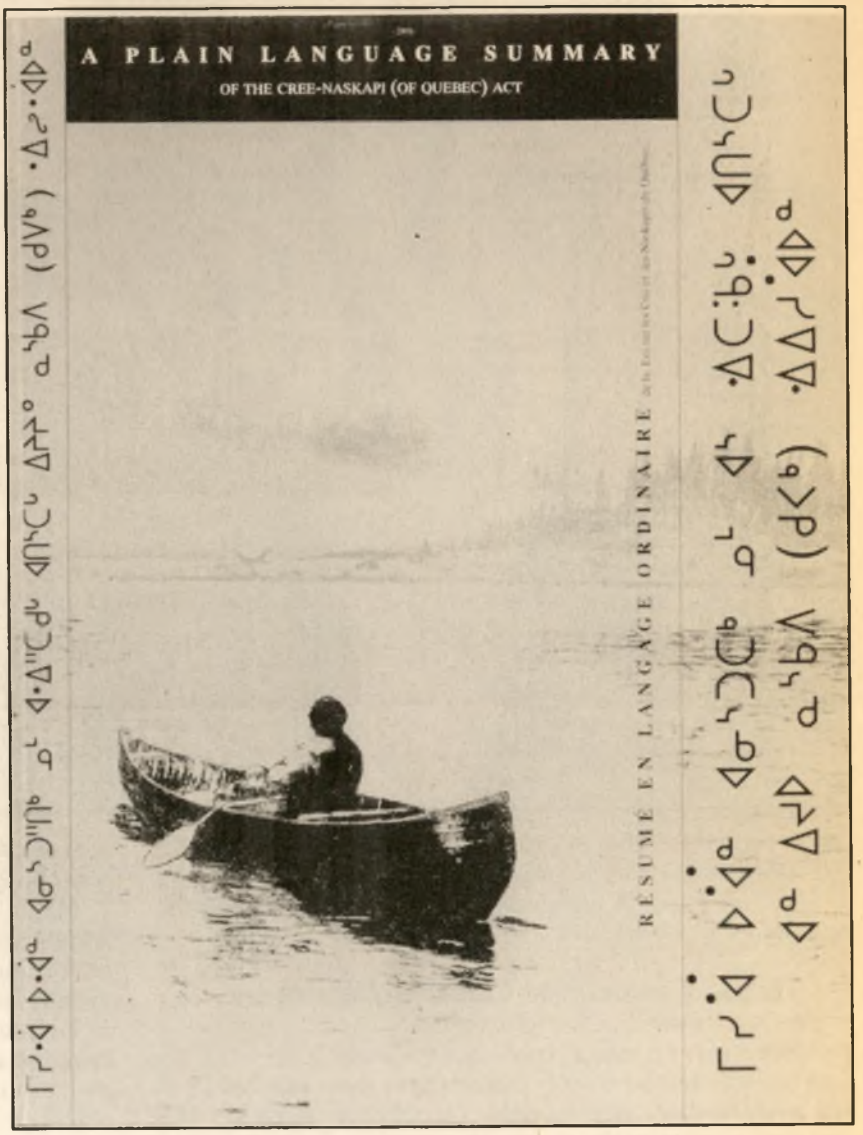
A council seat, including the Chief's office, may become vacant if:

- the election is declared invalid
- the person dies or resigns
- is appointed Band secretary, Band treasurer or judge
- is jailed for a serious offense or declared mentally incompetent
- term of office expires or because of absences.

If a council member misses three or more meetings in a row without the Band's permission and not because of illness, that member can lose their position on the council. It requires at least 15 members requesting a special meeting. At least 20 per cent of the registered electors must be present at this meeting.

In addition, 10 electors can request a special meeting to decide if a general election shall be held. They must make the request through the Band secretary after one year has passed since the last election. A general election will be called if 50 per cent of the voters are at the meeting and the majority vote in favor of it.

To contest an election result, one of the candidates in the election or 15 electors (eligible voters) must deposit $200 with the band returning officer within five days of the election. At a Band meeting you can extend the five-day limit to a higher number of days, but not a lower one.I would read the Cree-Naskapi Act before doing this. Your Band Council will have a copy on hand and you are allowed access to it.



Meetings and referendums

All electors are allowed to vote as well as attend Band meetings. A Band must hold at least one meeting per year. Notices of this meeting must be posted, as well as the agenda. At these meetings, electors may make by-laws.

Rules and by-laws may differ from community to community. See the Band secretary for your community by-laws.

Financial Matters

Before a new fiscal year (April 1), a band must adopt a yearly budget. The council must explain the budget to you and have copies at the Band Council office so you can look at them.

A Band must keep financial records. You as an elector, or anyone you may designate, are allowed to have access to these records. Anyone who does not allow you to do this or doesn't help you is guilty of an offense.

A Band must prepare a financial statement within two months after the end of a fiscal year. This means you can ask to see it on June 1.

You as an elector at a special Band meeting get to choose an auditor who will prepare a report on the Band's financial statements. This report may contain recommendations that you as a responsible citizen should be aware of.

For a Band to borrow money, a by-law must be passed that tells the amount to be borrowed, why it is being borrowed, how it will be repaid and when it will be repaid.

When calling for tenders or awarding contracts, by-laws may state that Cree or Naskapi beneficiaries are given preferential treatment where agreements allow this preferential treatment.

If the Minister of Indian Affairs believes that a Band's financial affairs are in serious disorder, the Minister may appoint an administrator. This administrator will put the financial affairs in order and then return control to the Band.

Cree-Naskapi Commission

There are a maximum of three members who are appointed to the Commission by the federal government on the advice of the CRA and the Naskapi Band.

A council member, officer, employee or agent of a Band may not be a member of the Commission.

Terms of office are for two years.

The Commission investigates complaints. These complaints must not be before the courts at the same time. The Commission can refuse to investigate if they feel the person making the complaint:

- is not acting in good faith
- doesn't have enough interest in the complaint
- or the investigation would serve no useful purpose or if there is an alternative way to deal with the problem. The Commission must explain why it isn't investigating in writing to the person who made the complaint.

The Commission must tell the Minister of Indian Affairs, the Band and all the people involved if they are investigating a complaint. Investigations are done in private unless the Commission decides that no one will be harmed if it is done in public.

The person who makes the complaint can request that their identity be kept secret.

The Commission can only request their cooperation and before rendering a negative judgment must give the person a chance to explain their actions.

For a copy of *A Plain Language Summary of the Cree-Naskapi (of Quebec) Act* write:

Cree-Naskapi Commission
Suite 305
222 Queen Street
Ottawa, Ontario
K1P 5V9

Or phone:
(613) 234-4288

Offenses

People who are guilty of offenses under sections 38 (conflict-of-interest), 44 (withholding of Band property), 91 (failure to keep proper Band financial records), 95 (refusing an audit), 100 (illegal spending of Band funds) or 108 (obstruction or trespass) have maximum fines of $2,000 and or up to six months in jail.

People who disobey Cree/Naskapi Act regulations face the same fines. The same for people who break Band by-laws.

You cannot be sent to jail for non-payment of taxes.

NIGHTLIFE

Do the DJ's shuffle

BY NEIL DIAMOND

Downtown Montreal, Thursday night. The natives are restless and DJ's is jumping. Crammed with CEGEP, high school, a few university students and once in a while the odd, totally out of place older couple reliving the Jurassic period by bumping and grinding to this season's hit parade on the crowded dance floor. Out of place not only for their age but by virtue of the fact that they usually display, amazingly enough, more verve on the dance floor than most of the young people put together.

We arrive fashionably late and join Ernie, Will and Alex, who have already staked out a table a mere step away from the bar, in the centre of the room. Ernie, enjoying his first night of freedom since he tied the knot, greets me, as he does everybody it seems, with, "Yo, skin. Fight the power!" Alex, still alert, smiles and nods in greeting with a Tom Collins in hand. Will's busy, as usual, conversing. This time with a well-known native artist who lives in Montreal. We begin the night with cold refreshments. Scanning the crowd through the smoke for other familiar faces.

The average age of revelers around here is 21. Give or take a few years. At the bar near the entrance, manned by burly bouncers with crewcuts who take their work a little too seriously, the skins are huddled together quietly drinking to the recent nuptials of Lisa and Michael. You see, they have a good excuse to be out late on a school night. Now and again, one or two of them venture the length of the club to the dance floor or descend the steps leading to the porcelain conveniences or, in this case, inconveniences. Give them a while to get their courage up and you'd swear they own the place.

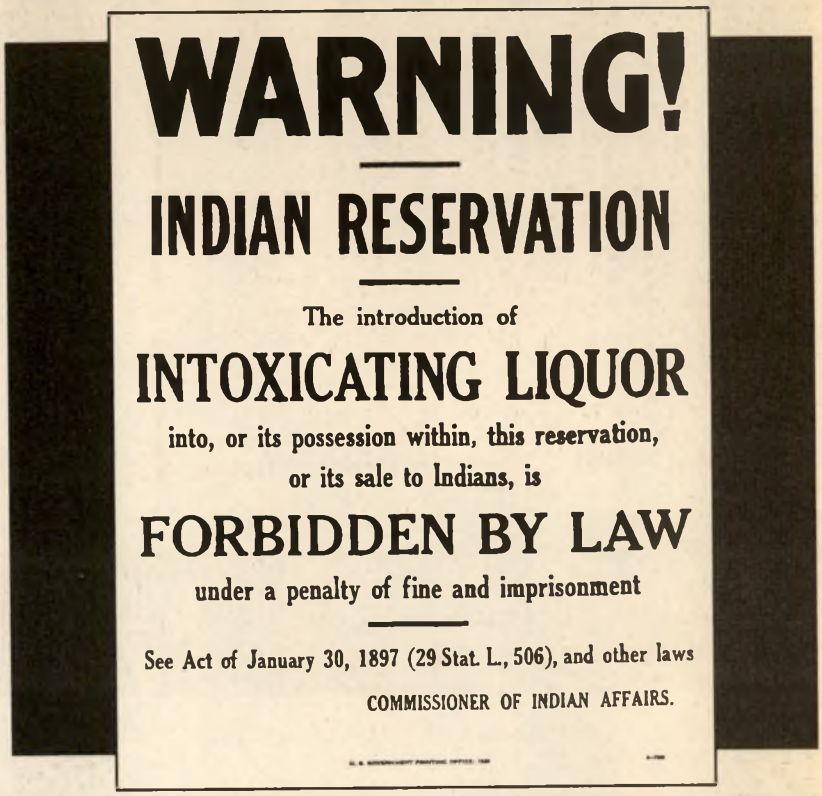
At a table beside ours a group of young men are performing that ages-old male bonding ritual: leering at the girls and debating their physical merits. One of them is obviously a huge admirer of Michael Bolton and looks like he's set to take that giant leap from fan to stalker. His loathsome haircut blatantly attests to this fact. Where's a lawnmower when you need one? Pray they don't start playing the maned one's so-called music here. All except he and the fan(atic) would be ready for Club Crescent by two if they did. I can see them now. Trying to outdo each other lipsyncing on the rapidly emptying dance floor. Excuse me while I go and throw up.

Speaking of music. The deejay here spins quite a wide variety. The Doors, Metallica, Whitney Houston, some reggae thrown in for good measure and this strange repetitive throbbing music which somebody described to me as disco. The volume is in the upper decibels so if you wish to engage in any intelligent conversation, stay as far away from the dance floor as possible. Unless of course you happen to enjoy people screaming in your ear and flavouring your drinks with their disgusting spittle.

It is my theory that this three-storied building on Crescent Street, just north of Ste-Catherine, was some millionaire's flat in the Roaring Twenties and it is his spirit that draws the kids here every weekend. I could be wrong.

More likely it's the Thursday night special that beckons: a dozen loonies to get in and all the watered-down beer or cocktails you can drink. When the clock strikes two thirty they lock up all the booze, hide the keys and throw you out faster than you can say, "bouncer brutality."

Before you leave, come over and say hi. I'll be the one sitting at the bar by the dance floor with someone screaming in my ear and spitting in my beer. One more thing. As you're sailing out the door, take care not to land on that would-be Casanova dejectedly hailing a cab.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CLASSIFIEDS

100-BIRTHS

Israel Austin Bosum Diamond born on July 31/94. Proud parents are Emily Bosum & Paul Diamond. We love you, baby. With lots of love, Charlie, Linda & kids

---

To Minnie Salt: This Happy Birthday on Sept. 13 comes to you with the hope of many yet to be, with friends who are true as you are to me. Luv ya! Marlene from Ojay.

Congratulations to Elijah & Victoria on the birth of their daughter Celest Melanie Cathy August 28th and happy 1st anniversary to them on August 20th. We love u. From mom & dad, Calvin, Annie & Roberta. From Mistissini

101-BIRTHDAYS

Happy 6th birthday!! to my lovely son, Jonathan Bronze Shecapio, on September 13. I love you & hope you enjoy your day, mom Lorraine.

Happy Birthday!! to my brother in Hull on September 20, Simon P. Shecapio. Take care & we love you, L&F&J. Write to us.

Happy 2nd Birthday to Courtney Cheezo. From Nemaska on Sept. 21/94. We love you very much. God bless you. Fr. Sam & Alice Cheezo.

We want to wish a happy birthday to our friend Daniel Lanteigne from Gesco, from all the staff at CSB in Mist.

Happy Birthday to Theresa Iserhoff on Aug. 29 (good guy) and many more to come. Love in friendship. From: The gals!

We want to wish a happy birthday to our son Gordon on Aug. 25 and to our daughter Trish from Mist. With lots of love mom, dad & sis Jen. xxx

---

Happy Birthday to our son Solomon Awashish on Aug. 11/94. We love u, lots of love: mommy, daddy, Sam, Darren & Charlene in Mistissini.

Happy Birthday to my one and only love, Harold B., on August 19, with lots of love, Charlene C. xox

---

Happy 16th birthday to Myrna Visitor on Aug. 30. From your secret admirer.

Happy Birthday to: Roberta Lily Margaret. From Mistissini. With love, your pesty cousin, Silas Andronicus.

Happy 1st Birthday to my niece Roberta on August 24, with lots of love, Auntie Helen Neeposh.

I would like to wish Happy Birthday to my nephew Darcy Saganash Oct 13., nephew Brandon Kitchen Oct. 6, and my niece Whitney Kitchen Oct. 14 and my godson Travis Grant Oct. 27, from Cathy K. Happyjack.

Happy Birthday to my grandma, Jane Loon (Sept. 5). With lots of love & kisses from your granddaughter, Natasha (Pooh) xoxoxo

---

Special Birthday Greetings to my mother, Jane Loon, on September 5. Have a wonderful birthday. With love from: Natalie & Don xoxo

---

Happy Birthday to Mary-Ann MacLeod, Mist., on Sept. 15. We love you. From all the MacLeod family. xoxo

---

Happy Birthday to Mabel Wapachee-Pet. Mistissini on Sept. 12. Lots of love from Paul, Tun-Tun, Alexandria & Lillian xox

---

Happy Birthday to: Darrell Whiskeychan (Oct. 8), Rosemary Weap (Oct. 1), Jennifer Mayappo (Oct. 4). From: Eastmain, William, Kathleen & family.

I want to wish a Happy Birthday to my brother David on Sept. 13. Love always, your sister, Greta Whiskeychan.

---

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Happy Birthday to Gilbert Mayappo on Sept. 22nd. I love you! From Greta.

Birthday wishes to my dad, Gilbert Mayappo, on Sept. 22nd. Love always, your daughter, Caitlin Nancy Whiskeychan.

I would like to wish a big Happy Birthday to George on Nov. 17 and many more to come. From: Cathy

---

Happy Birthday to our Jomshoom Malcolm Jonah. All our love goes out to you on Sept. 23. Many hugs and kisses from Colin, Julie-Ann & Wendy

---

Happy Birthday to my dad, Malcolm Jonah. All my love and thoughts are with you on this wonderful day Sept. 23rd. From daughter, Marion.

102-WEDDINGS

Congratulations & best wishes to my friends: Francis & Denis on their big day on Aug. 27/94 in O.J. From friends: Linda & Charlie in Mistissini

---

Congratulations & Best Wishes to: Matthew & Marjorie, Timothy & Priscilla, who are getting married on Sept. 9 in Wemindji. From: Donald, Natalie & Natasha

103-ANNIVERSARIES

Happy 28th anniversary to my parents in Ouje-Bougoumou on August 30, Simon & Louise Shecapio, with love as always Lorraine xoxo

---

Congratulations to Annie & Lloyd and Minnie & Clifford on their 40th anniversary on Sept. 8/94 with love from their children and relatives.

Happy 40th anniversary to Annie & Lloyd Shash on Sept. 8/94. With love from their grandchildren.

Happy Anniversary to Ricky & Tammy Coon (from Mistissini) on Sept. 6. Best wishes to you both.

Happy Anniversary to my grandparents William & Kathleen Whiskeychan on Oct. 8. Love always: Nancy Stocken

CONTINUED ON PAGE 26

CONTINUED FROM PAGE 25

Happy 23rd Anniversary to William & Kathleen Whiskeychan, October 8, 1994. From Greta & Caitlin (Happy Anniversary!)

Happy 23rd Anniversary to our parents William & Kathleen Whiskeychan from Eastmain on Oct. 8. With love fr: Valerie, Charles & Xavier

300-PERSONALS

Looking for Robert Auclair. Where are you? I been looking for you. I really wanna see you. Hope to see you soon. Fr. an attractive secret admirer. P.S. Luv u ! xoxox

500-MISCELLANEOUS

We want to say hello to our friends in Eastmain Larry Tomatuk, Johnny & Gloria & family Tomatuk. We miss u guys, hope to see you soon. All the way from Mist. Charlie, Linda & children

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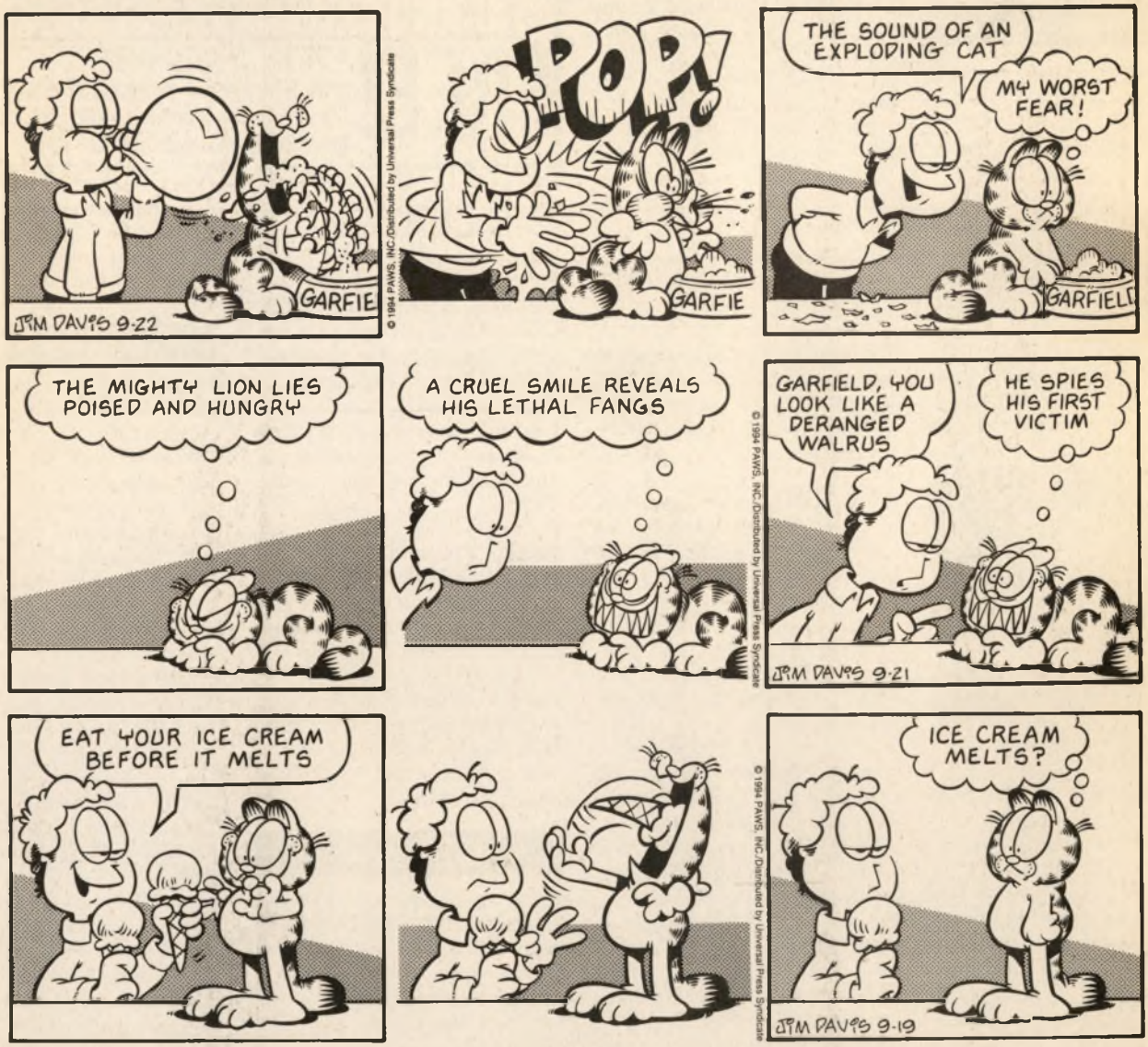
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NOTICE

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Cree School Board
Commission scolaire Crie

CREE SCHOOL BOARD POST SECONDARY AND ADULT SECONDARY-LEVEL OFF-COMMUNITY PROGRAMS

Applications for financial assistance to the Cree School Board Post Secondary and Adult Secondary-Level Off-Community Programs are to be submitted to our office in Montreal by OCTOBER 01, 1994 for programs/courses starting in Winter 1995 (January 1995).

Application forms for financial assistance are available in the following places:

- All Cree Communities (at the Schools)
  See Student Affairs Technicians or Guidance Counsellors

- Adult Education Centres in the Communities
  (Chisasibi, Mistissini, Waswanipi, Waskaganish, and Nemaska)

- Cree School Board Post Secondary Offices
  in Montreal (1-800-463-7402) and Hull (1-800-567-9667)

Send applications, along with required documents, to:

CREE SCHOOL BOARD
Attention: Jane L. Blacksmith

1650 de Maisonneuve West
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On 28th of June at 3:12 am Rosie Lucy Neeposh (Marcel Isik) gave birth to a girl 3 kg 825 gr.

On July 16th at 12:55 pm Joanne Longchap gave birth to a girl 3 kg 630 gr.

On 2nd of July at 2:28 pm Charlotte Rabbitskin (Dion Michel) gave birth to a boy 3 kg 935 gr.

On July 5th at 2:54 pm Daisy Swallow (Maurice Mianscum) gave birth to a boy 4 kg 500 gr.

On July 7th at 9:17 am Edna Neeposh (Robbie Dick) gave birth to a girl 3 kg 700 gr.

On July 10th at 2:49 pm Betsy Saganash (Mario Lord) gave birth to a boy 3 kg 995 gr.

On 29th of June at 12:15 am Dianna Mianscum (Philippe Shecapio) gave birth to a boy 4 kg 490 gr.

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